

Here again we see a despairing view of the common experience of man. There is nothing unique about any individual's life, human existence is only futile gesturing. ??

Stanza VIII redefines the power of the child again, he is the "best Philosopher," a "Mighty Prophet! Seer blest!(line 114)" His consciousness is the true one, the one "Which we are toiling all our lives to find" and heaven is again associated with it in line 122. This stanza is again ended on a negative note, recognizing again that this state of consciousness is not a lasting one, and the problems all ^eman face^o will soon replace the innocence and joy.

Stanza IX is a change from the despairing over lost Godliness and joy, to looking at it from a vantage point of something that should not be grieved over but looked to as a consolation. The child has a poor grasp of the real world, but this is a thing of praise, and, "Those shadowy recollections,/ Which, be they all they may,/ Are yet the Fountain of all our day." This power to uphold and cherish us/ has the power to "Abolish or destroy" "all that is at enmity with joy." Through recollection of the state of childhood "Our souls have sight of that immortal sea." The power to call up positive remembrances of childhood works exactly the same as the calling up of positive remembrances of nature, but gives a larger reassurance of man's continuing spirit, rather than an escape from everyday life. The next stanza expands and paraphrases the previous, tying in images of youth with nature in her fresh young phase. He tells us "We will grieve not, rather find/ Strength in what remains behind," "In soothing thoughts that spring/ Out of human suffering;/ In faith that looks through death,/ In years that bring the philosophic mind." While this is an expansion of the above ideas it looks a good deal like another reversal in Wordsworth's thought. The looking through death comes in maturity, but is exactly the same